Anno XIV.

CAROLI II.

REGIS.

AN ACT

FOR THE

UNIFORMITY

OF

Publick PRAYERS and Administration of SACRAMENTS, and other Rites and Ceremonies: And for establishing the form of Making, Ordaining and Consecrating Bishops, Priests and Deacons in the Church of *England*.

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Printed at *London* by His *Majesties* Printers, and Re-printed at *Edinburgh*, ANNO DOM. 1662.

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Anno decimo quarto

CAROLI II. REGIS.

An Act for the Uniformity of Publick Prayers and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the form of Making, Ordaining and Consecrating Bishops, Priests and Deacons in the Church of *England*.

WHereas in the first year of the late Queen Elizabeth, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, and enjoyned to be used by Act of Parliament, holden in the said first year of the said late Queen, Entituled, An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully powred, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the Hearers: And yet this notwithstanding a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish-Churches, and other publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundayes, and other dayes Ordained

and Appointed to be kept and observed as Holy dayes. And whereas by the great and scandalous neglect of Ministers in using the said Order or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniencies, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls. For prevention whereof in time to come, for setling the peace of the Church, and for allaying the present distempers which the indisposition of the time hath contracted: The Kings Majesty (according to His Declaration of the five and twentieth of October, one thousand six hundred and forty) granted His Commission under the great Seal of England, to several Bishops and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance, or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; And have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,: All which His Majesty having duely considered, hath fully approved and allowed the same; and recommended to this present Parliament, that the said Books of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions which have been so made and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and

Winchester,

Winchester, and in all Parish-Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that make, or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit.

Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, then an Universal agreement in the Publique Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule to which he is to conform in Publique Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be made, Ordained and Consecrated, Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publique Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publique and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: And that the Morning and Evening Prayers therein contained, shall, upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chappel, or other place of Publique Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the publique Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, that every Person, Vicar, or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical benefice, or promotion within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of Publique Worship belonging to his said benefice or promotion, upon some Lords day before the feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred fifty and two, openly, publiquely, and solemnly read the Morning and Evening Prayer appointed

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to be read by, and according to, the said Book of Common Prayer at the times thereby appointed, and after such reading thereof shall openly and publickly before the Congregation there assembled, declare his unfeigned assent, and consent, to the use of all things in the said Book contained and prescribed, in these words, and no other.

I *A.B.* Do here declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church*, according to the use of the Church of *England*, together with the Psalter, or Psalms of *David*, Pointed as they are to be sung, or said in Churches; and the form, or manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons.

And that all and every such person, who shall (without some lawfull impediment to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, (or in case of such impediment) within one Moneth after such impediment removed, shall (ipso facto) be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawfull to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same, as though the person, or persons, so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, that every person who shall hereafter be presented, or collated, or put into any Ecclesiastical benefice, or promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or place of publick worship, belonging to his said benefice, or promotion, within two Moneths next after that he shall be in the actuall possession of the said Ecclesiastical benefice, or promotion, upon some Lords day openly, publickly, and solemnly, Read the Morning and Evening Prayers, appointed to be Read by, and according to, the said Book of Common Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed. And that all and every such person, who shall (without some lawfull impediment to be allowed, and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid; (or in case of such impediment within one moneth after such impediment removed) shall (ipso facto) be deprived of all his said Ecclesiastical benefices and promotions; And that from thenceforth it shall and may be lawfull to, and for all Patrons, and Donors of all and singular the said Ecclesiastical benefices and promotions, or any

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of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, that in all places where the proper incumbent of any Parsonage, or Vicarage, or benefice with Cure, doth reside on his living, and keep a Curate, the incumbent himself in person (not having some lawfull impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly, and publickly Read the Common-prayers and Service, in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish Church, or Chappel, of, or belonging to the same Parsonage, Vicarage, or benefice, in such order, manner, and form, as in and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the Parish for every offence upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby impowred to Administer) and in default of payment within ten dayes, to be levied by distresse, and sale of the goods and Chattles of the offender, by the warrant of the said Justices by the Church-wardens, or Over-seers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, that every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College else where, and every Parson, Vicare, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick, or private Schoole, and every person instructing, or teaching any youth in any House, or private Family as a Tutor, or School-master, who upon the first day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be incumbent, or have possession of any Deanry, Canonry, Prebend, Master-ship, Head-ship, Fellow-ship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity, or Promotion, or of any Curates place, Lecture, or School; or shall instruct or teach any youth as Tutor, or School-master, shall before the Feast-day of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission to be incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, Scilicet,

I *A. B.* Do declare that it is not lawfull upon any pretence whatsoever to take Arms against the King, and that I do abhor that traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by Him; And that I will conform to the Liturgy of the Church of *England*, as it is now by Law established: And I do declare that I do hold there lies no obligation upon me, or on any other person from the Oath commonly called the *Solemne League and Covenant*, to endeavour any change or alteration of Governemtnt, either in Church, or State; And that the same was in it self an unlawfull Oath, and Imposed upon the Subjects of this Realm against the known Laws, and Liberties of this Kingdom.

Which said Declaration and Acknowledgement shall be Subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment, shall be Subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocesse, by every other person hereby injoyned to Subscribe the same, upon pain that all and every of the persons aforesaid failing in such Subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Masterhip, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiasticall Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and (ipso facto) deprived of the same; And that every such respective Deanry, Canonry, Prebend, Masterhip, Headship, Fellowhip, Professors place, Readers place, Parsonage, Vicarage, Ecclesiasticall Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person Instructing, or Teaching Youth in any private House, or Family, as a Tutor, or School-master, shall Instruct, or Teach any Youth as a Tutor, or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocesse, according to the Laws and Statutes of this Realm, (for which he shal pay twelve-pence only) and before such Subscription, and acknowledgment made as aforesaid; Then every such School-master, and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three moneths Imprisonment without bail, or mainprise, and for every second, and other such offence, shall suffer three moneths Imprisonment without bail or mainprise, and also forfeit to his Majesty the sum of five pounds; And after such Subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop,

Bishop,

Bishop, or Ordinary of the Diocesse, (who are hereby enjoyned and required upon demand, to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lords day within three moneths then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and (ipso facto) deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void as if he was naturally dead.

Provided alwayes that from and after the twenty fifth day of March which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment so to be Subscribed and Read, these words following, Scilicet.

And I do declare that I do hold there lies no Obligation on me, or on any other person from the Oath, commonly called the *Solemne League and Covenant*, to endeavour any change, or alteration of Government either in Church or State, and that the same was in it self an unlawfull Oath and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid, shall from thenceforth be at all obliged to Subscribe, or Read that part of the said Declaration, or Acknowledgment.

Provided alwayes, and be it Enacted that from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred forty and two, no person, who now is incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in Holy Orders by Episcopal Ordination, or shall not before the said feast day of Saint Bartholomew, be Ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and (ipso facto) deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

And be it further Enacted by the Authority aforesaid, that no person whatsoever, shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Admi-

niſter the holy Sacrament of the Lords Supper, before ſuch time as he ſhall be ordained Prieſt, according to the form, and manner in and by the ſaid Book preſcribed, unleſſe he have formerly been made Prieſt by Epiſcopal Ordination, upon pain to forfeit for every offence, the ſum of One hundred pounds; One moyety thereof to the Kings Majeſty, the other moyety thereof to be equally divided between the poor of the Parith where the offence ſhall be committed, and ſuch perſon, or perſons as ſhall ſue for the ſame by Action of Debt, Bill, Plaint, or Information in any of His Majeſties Courts of Record, wherein no Eſſoign, Protection, or Wager of Law ſhall be allowed; And to be diſabled from taking, or being admitted into the order of Prieſt, by the ſpace of one whole year then next following.

Provided that the penalties in this Act ſhall not extend to the Forreiners or Aliens of the Forrein Reformed Churches allowed, or to be allowed by the Kings Majeſty, His Heirs and Succeſſors in England.

Provided alwayes, that no title to confer, or preſent by lapſe, ſhall accrue by any avoidance, or deprivation (ipſo facto) by vertue of this Statute, but after ſix moneths after notice of ſuch voidance, or deprivation given by the Ordinary to the Patron, or ſuch ſentence of deprivation openly and publickly Read in the Parith Church of the Benefice, Parſonage, or Vicarage, becoming void, or whereof the incumbent ſhall be deprived by vertue of this Act.

And be it further Enacted by the Authority aforeſaid, that no Form, or Order of Common Prayers, Adminiſtration of Sacraments, Rites or Ceremonies, ſhall be openly uſed in any Church, Chappel, or other publick place of, or in any Colledge, or Hall in either of the Univerſities, the Colledges of Weſtminſter, Winchester, or Eaton, or any of them, other then what is perſcribed, and appointed to be uſed in and by the ſaid Book; And that the preſent Governour, or Head of every Colledge, and Hall in the ſaid Univerſities, and of the ſaid Colledges of Weſtminſter, Winchester, and Eaton, within one moneth after the feaſt of Saint Bartholomew, which ſhall be in the year of our Lord, One thouſand ſix hundred ſixty and two; And every Governour or Head of any of the ſaid Colledges, or Halls hereafter to be elected, or appointed within one moneth next after his Election, or Collation, and Admiſſion into the ſame Government, or Headſhip, ſhall openly and publickly in the Church, Chappel, or other publick place of the ſame Colledge, or Hall, and in the preſence of the fellows and Scholars of the ſame, or the greater part of them, then Reſident, Subſcribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen Elizabeth, and unto the ſaid Book, and declare his unfeigned aſſent, and conſent unto, and approbation of the ſaid Articles, and of the ſame Book, and to the uſe of all the

Prayers

Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed, and contained according to the form aforesaid; And that all such Governours or Heads of the said Colledges and Halls, or any of them as are or shall be in Holy Orders, shall once (at least) in every quarter of the year (not having a lawfull impediment) openly and publickly read the morning Prayer and Service, in, and by the said Book appointed to be read in the Church, Chappel, or other publick place of the same College or Hall, upon pain to lose and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six moneths by the Visitor or Visitors of the same College or Hall; And if any Governour, or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, or for not reading of the morning Prayer and Service as aforesaid, shall not, at or before the end of six moneths next after such suspension, subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the morning Prayer and Service as aforesaid, then such Government or Headship shall be (ipso facto) void.

Provided alwayes, that it shall and may be lawfull to use the morning and evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester and Eaton, and in the Convocations of the Clergies of either Province in Latine, any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, that no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach, or Read any Sermon or Lecture in any Church, Chappel, or other place of Publick Worship, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unlesse he be first approved, and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocesse, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with declaration of his unfeigned assent to the same; And that every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chappel, or place of Publick Worship within this Realm of England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers, and Service in, and by the said Book appointed to be read for that time of the day, and then, and there publickly and openly declare his assent unto, and approbation of the said Book, and

to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained, and prescribed, according to the form before appointed in this Act; And also shall upon the first Lecture-day of every moneth afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers and Service in, and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly, and publickly, before the Congregation there assembled declare his unfeigned assent, and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; And that all and every such person and persons who shall neglect, or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick worship, untill such time as he, and they shall openly, publickly, and solemnly Read the Common Prayers, and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon, or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture, or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon, or Lecture; That then for every such offence the person, and persons so offending, shall suffer Three moneths Imprisonment in the Common Goal without bail or mainprize. And that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town Corporate, within the same upon Certificate from the Ordinary of the place made to him, or them of the offence committed, shall, and are hereby required to commit the person, or persons so offending to the Goal of the same County, City, or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time, and times, when any Sermon, or Lecture is to be Preached, the Common Prayers, and Service, in, and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick worship, where the said Sermon,

mon, or Lecture is to be Preached, before such Sermon, or Lecture is Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, that this Act shall not extend to the University Churches, in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the said Churches, or any of them, for, or as the publick University Sermon, or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; this Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, that the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book Intituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, And be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered, and changed from time to time, and fitted to the present occasion, according to the direction of lawfull Authority.

Provided also, And be it Enacted by the Authority aforesaid, that a true Printed Copy of the said Book, Entituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the form and manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons, shall at the costs and charges of the parishoners of every Parish-Church and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of St. Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the moneth, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided

Provided alwayes, And be it Enacted by the Authority aforesaid, That the Bishops of Hereford, St. Davies, Asaph, Bangor, and Landaff, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within Wales, That the Book hereunto annexed be truly and exactly Translated into the British, or Welsh Tongue, and that the same so Translated and being by them, or any three of them at the least viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish Church, and Chappel of Ease, in the said respective Dioceses and places in Wales, where the Welsh is commonly spoken or used before the First day of May, One thousand six hundred sixty five; And that from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Dioceses where the Welsh Tongue is commonly used, in the British, or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order, or Form from the said English Book, for which Book, so translated and Imprinted, the Churchwardens of every the said Parishes shall pay out of the Parish-mony in their hands for the use of the respective Churches, and be allowed the same on their accompt; And that the said Bishops and their Successors, or any three of them at the least, shall set and appoint the price, for which the said Book shall be sold; and one other Book of Common Prayer in the English Tongue, shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the First day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times, to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together the sooner attain to the knowledge of the English Tongue, Any thing in this Act to the contrary notwithstanding, and untill Printed Copies of the said Book so to be Translated, may be had and provided, The Form of Common Prayer established by Parliament, before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

And to the end, that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church within England and Wales, shall at their proper costs and charges, before

the

the twenty fifth day of December, one thousand six hundred sixty two, obtain, under the great Seal of England, a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters and their Successors kept and preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court, as need shall require; which said Books so to be exemplified under the great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing, any error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the great Seal of England as aforesaid, shall be deemed, taken, adjudged, and expounded to be good and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained, shall not be prejudicial or hurtfull unto the Kings Professor of the Law within the University of Oxford, for or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion, is in these words following, viz.

"That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that

"that Book, since the second year of the aforenamed King *Edward* unto this "time, or hereafter shall be Consecrated or Ordered according to the same "Rites; We decree all such to be rightly, orderly and lawfully Consecrated "and Ordered;

It be enacted, And be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest or Ecclesiasticall person or other person whatsoever, who by this Act or any other Law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the sixth, mentioned in the said six and thirtieth Article, Any thing in the said Article, or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons heretofore in use, and respectively established by Act of Parliament in the first and eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, untill the Feast of St. Bartholomew, which shall be in the year of our Lord God, One thousand six hundred fifty and two.

Printed at *London* by His MAJESTIES Printers, and Re-printed at *Edinburgh*, *Anno Dom.* 1662.